/112 cont./

142 age the hair seldom becomes white. We met only one woman with slightly graying hair and an old man with a gray, sparse [302] beard, but dark hair. The beard among men is scant. The beard hair is regularly plucked (see Ills. 148 to 155 /see pp. 265-268/).

143 According to the blood-group analysis of the Paez, among the 303 individuals examined there were 88.78 per cent of blood group 0, 6.93 per cent of blood group A, and 4.29 per cent of blood group B. The blood group A+B is not represented (G. Arcila Velez, pp. 11-14).

129 The racial concept of Indian is foreign to the Paez themselves. To them "Indio" designates a cultural status. My colleague, Segundo Bernal Villa, an Indian from the region of Pasto, was designated as "blanco" because of his European clothing. And when our interpreter Victoriano bought himself "white clothing" (hat, pants, shirt, shoes) with the money he earned, he was called a "white" in his village and accordingly treated with hostility.

161 The population figures for the Paez do not seem either to increase or decrease, as far as the uncivilized Paez are con-
165 cerned, for example, in Calderas. Infant mortality comes to more
164 than 50 per cent. The most common cause of sickness is whooping cough. The health of children who survive their second year, as well as of adults, is -- considering the circumstances -- quite good. True, one scarcely sees old people over 60 (and [132] those who look that old are probably younger). The most fre-
[362] quent illness of adults is tuberculosis, which claims numerous victims, since the nights are very cold and the cold and wind can [262] penetrate through the light walls of the houses unhindered. More-
[273] over, no fat of any kind is commonly eaten. Another illness from which many Paez suffer, which, however, is not taken seriously, is stomach trouble caused by the drinking of brandy even during
[154] infancy and the unsuitable diet in childhood. Infants are given
[262] beans, cabbage, and yuca, but no milk, except mother's milk.

/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 Infants do not as a rule sleep on the floor, but in ham-
[854] mocks (máka), which, however, as the name indicates, were
[513] not originally Paez. Nevertheless all the men know how to
[286] make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.
415 Moreover, a few bags (yáha) made of agave fibers, which con-
[286] tain beans, maize, or other supplies, hang on the wall posts.
[353] Arracacha lies on the floor. For drinking chicha, which is allowed
[273] to ferment in large, hollowed-out tree troughs, calabashes (tóka) are used, but they are plain and undecorated. Cracked cala-
bashes are sewed with a waxed agave thread (Fig. 25 /see
[249] p.253/). The calabash gourd is grown in the house garden /122/
412 of every family; its meat is inedible. Furthermore, an oval or
352 rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

412 Meals are taken with wooden spoons (todsá'tc) off of
415 wooden plates (bič), which are carved by the Paez themselves
264 (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely
[322] encountered in Calderas. Plates and mugs of aluminum were
[177] therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 Cleanliness within the house is surprisingly great, consider-
515 ing that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the
000 sooty, burned tree trunks and the burned underbrush. The house

/124 cont./

291 The upper garment (ipotsatc) is a simple, rectangular piece of cloth about 160 centimeters long and 80 centimeters wide, which, when being put on, is held crosswise so that the warp and ornamental threads run crosswise. When it is on, it covers only the bosom, back, and one side, whereas the other one remains more or less free (Ills. 166 /see p. 273/ and 178 /see p.279 /). In use it is put on from one side of the body over the bosom to the other side, and then led across the back to the original side again. The back /125/ part is now pulled up and fastened over both shoulders to the bosom part with a thorn (tõpo) or a safety pin. The part that hangs down is tucked into the skirt. In general the women try to buy colored, usually red blouses in the market for festival days, and these then replace the old, simple cloth. The skirts, however, are not exchanged for other clothing, because the purchased fabrics are not nearly as durable and also do not have the necessary width.

Outside the house the women usually wear a shawl over the ipotsatc; they either weave one (senyatc) for themselves or [854] purchase it (panyelõn). In any case it is necessary for carrying babies, for they are wrapped in it and secured with the colored belt (táw) (Ills. 152 /see p. 267 /, 166 /see p. 273 /, 178 /see p. 279/, 183 /see p. 282 /).

292 There is no special, original ceremonial dress or any special clothing for dignitaries. The latter carry, as their only [293] distinguishing mark, the chonta staff introduced to them by the [177] Spaniards. For festivals and ceremonies people try to wear either items of European clothing or a new outfit of the customary garments. For a Christian burial it is the duty of the members of [764] the family to bury the deceased in the clothing of white Colombians. [177] 291

Small children usually run around naked or have a scrap of cloth hung over them in the style of the ruana. Larger boys wear either a large ruana reaching to the upper thighs, which is held together by a belt, or they already wear trousers. Smaller girls are usually dressed in a piece of cloth reaching from the upper body down over the knees, which is drawn over one shoulder. Older girls wear the clothing of the women. No distinction is

/186 cont./

[77 797 871] Today all children are obliged to attend school in the mission schools, where they are taught the catechism and the Spanish language and must bathe once a day under supervision.

515 853 The mother nurses her child exclusively during the first six to eight months; only then is the giving of more solid food begun, which, however, does not differ in any way from that of adults, that is to say, the child is given yuca, beans, chicha, brandy, etc., like the adults. The mother suckles the child until the next one arrives, namely, three to four years, and sometimes beyond that, along with the one born next. Every woman who has a child generally also has milk, we were told. Only if the mother should be far away, /187/ for example, on an errand at the market or out fetching wood, may another woman help the child with her milk. In the rare cases in which a woman does not have enough milk to feed her child, she may give it to some other woman, who, however, does not receive anything for it. It may also happen that a family with ten children has become so large that the food is no longer adequate. In this case the woman may leave one or several children in the care of her mother. If she no longer has a mother, however, she must keep them herself. In case the mother of small children dies and leaves a baby of less than two or three months who still cannot eat any food other than milk, the father looks for a woman who likewise has a nursing baby and who brings up the strange child with her milk for two or three years, until it can talk. Then the father takes it back, and the wet nurse is given a cow as "milk money."

853 855 [593]

● 854 482 Ordinarily the children are carried by the mother. The colored woven belt (táw) and the large shawl (panyelón or séntyatc), in which the child is wrapped and carried by the mother on her back, are needed for this.

857 868 The games of the children are generally instructive for their later life. The boys go bird hunting with the blowgun (pāt), the plaited stone-sling (ísot), or the elastic sling (kaučéro), or they practice catching each other with the lasso, during which the child to be caught represents a cow or a horse. The ability of the children, and of the adults, too, by the way, in the use of the lasso is not

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S19
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Ill. 152. Mother with child.

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Ill. 153. The shaman Cerbeleón Niunda.

1: Nachtigall--267 E-5 (1952-1953) 1955 SC15 Paez SC15

1: Nachtigall--281 E-5 (1952-1953) 1955 SC15 Paez SC15

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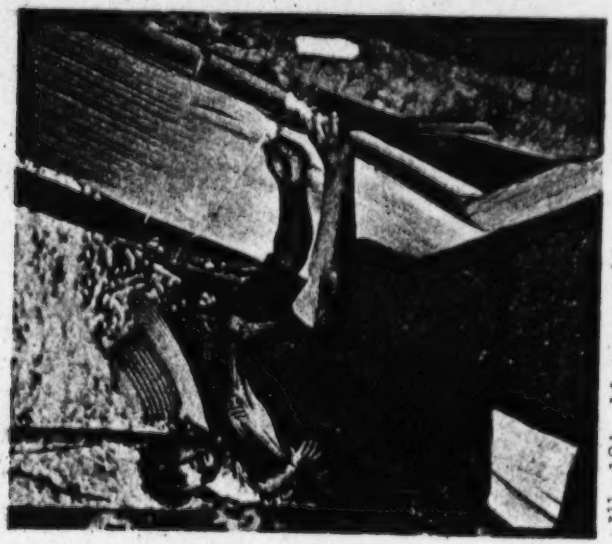
Ill. 182. Making the carrying bands for the fiber bags.

• [054]



Ill. 181. Weaver making wool cloth.

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Ill. 197. Manner of carrying children.

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Ill. 198. Women carry heavy loads with the forehead-band.

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1: Nachtigall--287 E-5 (1952-1953) 1955 SC15 Pacz SC15

6: Bernal Villa--106 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro XII: Two married couples from Calderas in the Parque Arqueológico of Tierradentro. The one on the right is a very young married couple.

7:Hernández de Alba E-5f (no date) 1946 SC15 Paez SC15
Moguex

291 177 They protect the upper part of the body with a black poncho tied at the belt, or a shirt with a poncho over it. Women wear two skirts, the under skirt being black and the outer one white or gray. Both are held at the waist by a sash woven with figures. They cover their busts with two blankets which are fastened at the shoulders with [293] wood, copper, or silver pins. Both sexes carry pouches woven of [415] hemp which, like these Indians, are called "guambías." Their straw hats are dish-shaped, with small brims hardly distinguishable from the shallow crowns. The hats, always too large for their heads, are held on by two cords, one passing under the chin and the other behind the neck, around the hair. The women also wear woolen shawls, silver earrings, rings, and heavy necklaces of glass, shells, and silver. For festivals they prefer hats with the brim divided into two parts, front and back. These are lined with dark-blue cloth, with red and yellow on the brim.

When working, the *Páez* wear short linen pants or long woolen ones and a large woolen poncho tied at the waist. When going to market, they wear an additional poncho and a woolen pouch for coca. When [292] traveling on the páramos, they wear a knit hemp cloak covered with large, thin leaves of *Gynerium saccharoides*, which protects them from the rain. The women wear a narrow woven cotton band, passed between the legs and tied at the waist, one, two, or more black or gray woolen skirts gathered at the waist and held by a woven sash, [482] and two small mantas, like those of the *Moguex*. In traveling, a shawl is worn for covering and to carry the child. They adorn themselves [854] also with strings or necklaces of glass or other beads, or white chaquiras, and sometimes are added silver pendants of Colonial origin. [292] During festivals the women wear brightly colored blouses of imported fabrics and the men linen shirts.

MANUFACTURES

285 **Basketry.**—The *Páez* and *Moguex* make a few twilled baskets of cane strips and two kinds of hats. The hats are woven with the coiled or sewed technique. The spiraled warp in one kind consists of a thin bundle of rush or straw, and in the other of a braid made with seven [462] strands. The latter is more common. Both are made by men who [292] prepare materials while resting at home or traveling on the road. Weaving also includes waterproof capes made by tying sheaves of [824] leaves or straw to a net of hemp cord.

283 **Cordage.**—Rope making is practiced extensively. Hemp (fique) is the raw material, and is made into cords for fishing nets, bird trap nets, bags or pouches for carrying belongings and products, foundation nets for the leaf rain capes, and cordage for various other purposes. The sisal or hemp (fique) leaves are scraped over the sharp edge of a board to loosen the fibers, which are then washed, dried, and twisted

/186 cont./

837 851 Should an unfaithful wife conceive a child by a man racially white and the husband not be aware of it, the latter considers it his child even if it should inherit the characteristics of its progenitor. He will simply observe, "Why do my children come like this?" His wife answers him, "I don't know; it may 581 be echi or Pijao." In general marriages are well established and 593 stable, in spite of the fact that occasional tensions may arise between spouses. Divorce is unknown among the Páez. Extinction 586 of marriages by separation or the abandonment of one of the spouses is rare. In Calderas they can count on the fingers of one hand the cases where a man has abandoned his wife. "This is very ugly in a person, it should never happen," comments a woman. Cases in which a woman abandons the husband are much rarer still, being bitterly criticized when they occur.

594 The mother has the obligation to feed and care for her 854 children up to when they can leave home. Labor which she [853] truly performs with love and care. The children suckle until they are two years old and even up to three, a period during which she never leaves them at any time. She cradles them on her breast or in the hammock and carries them on her shoulders, 594 attending to them lovingly whenever they cry. The father looks 867 after his boys from the time that they gain complete mastery of [593] the biped state, without this making him less loving toward his daughters. Then he begins to take his sons everywhere.

During religious festivals they sit at his side, participate in the conversation of their elders, and are served food and [273] drink in the same way as their elders. In Calderas and in /187/ San Andrés we had the opportunity to observe children five years old reeling under the effects of chicha and aguardiente. At this age, when they begin to take part in the economic life of the family group, the father teaches them to chew coca. The father conscientiously performs this labor of endoculturation.

597 We have not come across any cases of adopted children. 736 When both parents die, the children stay in the home of the nearest relative.

593 The conduct of the children toward their parents is that of deep respect. Nevertheless, in Calderas we witnessed the verbal